

... THE ...

Converted Catholic

EDITED BY FATHER O'CONNOR.

"When thou art converted, strengthen thy brethren."--Luke xxii: 32.

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EDITORIAL NOTES AND COMMENTS.

THE good news that God sent from heaven by His Son will save all who receive and heed it. "He gave His only begotten Son that whosoever believeth on Him should not perish, but have everlasting life." All Christians know that this is true, but Roman Catholics do not know it. In the "Glories of Mary," by St. Alphonsus Liguori, founder of the Redemptorist Order and Doctor of the Church, Roman Catholics are taught that "Mary so loved the world as to give her only-begotten Son." Liguori quotes from St. Bonaventure, whose expression of that sentence in Latin he gives as follows: "*Sic Maria dilexit mundum ut filium suum unigenitum daret.*" We quote from page 613 of the edition published in 1892 by P. J. Kennedy, Barclay street, New York, by authority of the archbishop of New York.

In a hundred places Liguori perverts the Bible and the way of salvation by applying to Mary the prophecies relating to the Saviour. In the same page he tells the Roman Catholics—and by making him a Doctor of the Church the Pope has declared that there is no error in his teaching—that Jesus Christ said to St. Bridget: "If the prayers of my mother did not interpose, there would

be no hope of mercy."

In page 614 while extolling the charity and mercy of Mary, Liguori says: "Hence as God commands us, saying, 'Be ye merciful as your Father also is merciful;' so Mary appears to say to all her children: Be ye merciful, as your mother is also merciful." He quotes from the Gospel of Luke (vi. 36), in which the Saviour says to His disciples: "Be ye merciful, as your Father also is merciful," but with the perversity of Satan he changes 'Father' into "mother," even using the Latin word *mater* for *Pater*!

We need not quote more for the present. It is not through faith in Christ that the Roman Catholics expect salvation to come to them. They are not so taught by their priests, bishops and popes. Surely Christians who rejoice in salvation through the blood of Christ should pity those who are not only ignorant of this salvation, but with diabolical ingenuity are led away from it by such substitutes as we have indicated. If the people knew the right way many of them would walk therein. The converted priests who have been and are now in Christ's Mission can teach it to them, if sustained in the work.

Good Work Accomplished.

To our Roman Catholic readers—and there are hundreds of them—it may seem that in this issue of *THE CONVETED CATHOLIC* too much prominence has been given to the work accomplished by the magazine and *Christ's Mission*. But modesty and common sense forbid us to publish all the communications that come to us in commendation of the work. As a matter of fact not one in ten of these letters appears in our pages. Every mail brings us words of encouragement with reports of conversions, and daily visitors at *Christ's Mission* tell us of like good results from the efforts put forth for the evangelization of Roman Catholics and the strengthening in the faith of Protestant Christians. But we hope and believe that what has been accomplished is only a foundation on which by divine guidance and the power of Him who holds the world in His hand, a great work will be built up. The power of Rome will be broken in this country by the power of God and millions of Catholics will come out of Babylon into the Kingdom of Christ where He alone reigns. It is well to sound the glad tidings and ring the bells of heaven when wandering souls are returning from the devious paths and snares into which they have been led by the wily and wicked popes and priests.

Our appeal to our subscribers last month to renew their subscriptions has brought a response that has greatly encouraged us. But there are one thousand delinquents still to hear from, and we hope they will come to our aid as soon as possible. We need the co-operation of all Christians.

Untruthful Roman Catholic Editors.

In the law courts of this State recently a case of libel was decided against a newspaper for stating that a man was in an insane asylum when he had been at-

tending to his lawful business. The Roman Catholic papers that published the malignant falsehood that Father Lambert was insane, which was so thoroughly exposed in the June *CONVERTED CATHOLIC*, have not yet apologized, and it may be necessary to compel them to do so by teaching them a lesson which they will not forget.

Forty years ago Dr. J. H. Newman, the famous English pervert to Popery, who afterwards became a cardinal of the Roman Church, published a defamatory article regarding Father Achilli, a learned Italian priest who had withdrawn from the Roman Church and became a bold champion of Protestantism. Achilli sued Newman, with the result that the latter was convicted and condemned to pay damages and costs that amounted to \$46,000. Newman had to appeal to Roman Catholics throughout the world for subscriptions to pay this amount. Since then English Catholics are exceedingly careful in attacking the priests who renounce their allegiance to Rome, though their number is very large, as we have recorded in *THE CONVERTED CATHOLIC*. It is only a question of time when a sharp lesson like that which Newman received will be administered to the Pope's priests and editors in this country.

Work for the A. P. A.

In every large city of the United States there are Protestant lawyers who would take up such a case as that of Father Lambert against his detractors, and the members of the American Protective Association would cheerfully lend their aid. From the Supreme Council of the great organization, of which W. J. H. Traynor is president, we received a communication last month enclosing a letter from a gentleman in Sabula, Iowa, in which he said:

"Reading the following in the *Milwaukee Catholic Citizen* of April 13,

hope you will inform me if it is true : 'The Rev. Father Lambert of the Redemptorist Order, who apostatized about a year ago and consorted for a while with professional ex-priests and that ilk, is at present an inmate of an asylum for the insane. Mental aberration was doubtlessly the cause of the unfortunate exhibition which he made on withdrawing from the Church.' This was copied from the *Catholic Universe* of Cleveland, Ohio.

J. W. F."

We doubt not every Roman Catholic paper in the United States published this malignant falsehood, and by and by we shall find the item running through all the Pope's organs in every country under the sun.

Father Lambert himself has taken this wholesale lying of his former friends in a philosophical spirit. In a letter to us dated June 5, he says :

"MY DEAR BROTHER :—I send you herewith my correct address : Rev. A. Lambert, 109 Upper King street, Kingston, Jamaica, West Indies. I see my former friends are still at their old tricks. Poor fellows ! When will they know better ? Send a copy of your magazine to Bishop Johnson of Western Texas. He will thus be able to—in common parlance—give the lie to the San Antonio Neraz scribe.

Yours truly, A. LAMBERT.

The New York *Independent* commented upon the lying statements of the Roman Catholic editors concerning Father Lambert in the following terms :

"The Redemptorist Father Lambert, who withdrew from the Roman Catholic Church, is not in an insane asylum, as some of the Catholic papers are asserting. He is a junior pastor of a large Methodist Church in Kingston, Jamaica, and his position and character are thoroughly reputable. We advise our friends in the Church which he has left to avoid careless and un-Christian statements about him." Careless and un-Christian statements are mild terms to apply to malignant Romish falsehoods.

Archbishop Kenrick Removed and Degraded.

Only one month ago Peter Richard Kenrick, one of the oldest and most respected citizens of St. Louis, was the owner of millions of dollars in houses and lands. To-day he is not worth a cent. What caused his financial ruin ? The action of the Pope of Rome in removing him from his position as Archbishop of the diocese of St. Louis, which he has held for fifty four years. How did Archbishop Kenrick become possessed of these millions ? By purchasing land and building churches, monasteries, convents and schools thereon. The title to all this property is held in his own name, and he could sell and mortgage it and use the proceeds as he pleased.

Why did the Pope remove him ? For two reasons : First, as Archbishop Kenrick held the title to the property and would not make a will in favor of Archbishop Kain, the coadjutor who had been forced upon him, and whom he thoroughly despised, the Pope and his advisers were apprehensive that he might bequeath it to his relatives, or die intestate, when they would lay claim to all this vast wealth.

Secondly : To gratify an old grudge. Archbishop Kenrick was one of the most learned theologians in the Roman Catholic Church and, like his brother who had been Archbishop of Baltimore, a man of independent judgment, who had fought the decree of Infallibility at the Vatican Council, and who never accepted it. When he could not get a hearing at the council he published his speech against the decree, and fled from Rome. We shall publish that speech in future issues of THE CONVERTED CATHOLIC.

The removal of Archbishop Kenrick emphasizes the fact that under the laws of the United States the Pope of Rome controls property worth millions upon millions of dollars. Those laws should be changed, and they will some time.

REASONS FOR RENOUNCING ROMANISM AND WITHDRAWING FROM THE PRIESTHOOD.

BY REV. JAMES A. O'CONNOR.

V.

FOR the last time we refer this month to the "Father O'Connor" who has been personating us for many years. In late issues of **THE CONVERTED CATHOLIC** we referred to this subject at considerable length. In the course of his peregrinations through our vast country this bogus Father O'Connor must have done great injury to the cause in which we have labored for the last sixteen years. The following letter shows that he has resorted to every kind of device to deceive the public:

TOLEDO, OHIO, June 8, 1895.

DEAR SIR:—Recently in many papers I have seen notices of you and your work. NOW **THE CONVERTED CATHOLIC** has been placed in my hands by a neighbor who received it from a friend of yours, who is greatly interested in both you and your work.

From the first time I read about you I felt as if I had met you here. Did you ever lecture in Toledo as an ex-priest, walking the streets in clerical robes? You were refused White's Hall for a lecture, and by the advice of General Lee and others secured the Opera House and delivered a course of lectures, guarded by the police and militia, who quieted the mob and secured freedom of speech. This was some twelve or thirteen years ago, and that "Father O'Connor," as he called himself, had a room at my house on Superior street near Adams, and took his meals at a Mrs. Eastman's boarding-house, much to the disgust of Roman Catholic waitresses, who, when they saw him coming in clerical clothes, cross, beads, etc., could hardly serve him with civility. If you are the same "Father O'Connor" I would be pleased to know it. I have always been deeply interest-

ed in the Roman controversy. I have a brother-in-law, the Rev. J. White, who for forty years has raised his voice and pen against the aggressions of Roman Catholicism on our civil and religious liberty. I am much pleased with the tone and style of **THE CONVERTED CATHOLIC**. Please send the magazine to —, and to a young man, who is the son of a Protestant father and Catholic mother, who is sending her daughters to the convent school and bringing them up in her faith. The magazine may do good here.

Yours in loving service of truth against error, MRS. A. E. ENSIGN.

We were never in Toledo, Ohio, nor did we ever preach or lecture in any city or town of that State, except in Berea, where we held evangelistic meetings for one week two years ago. We have never walked the street in clerical garb such as the Roman priests wear, and part of which is known in clerical circles as a "dog collar." Doubtless this O'Connor, like other ex-priests who deliver unsavory lectures, had his "advance agents" out in every town distributing suggestive and prurient circulars announcing his lectures. We have never resorted to such methods in "making war on Rome," and have never lectured in any city or town except by invitation. The work for the evangelization of the Roman Catholics is not promoted by such means as this O'Connor and other so called converted Catholics have pursued. We believe it is a good work for any one to expose the false doctrines and corruptions of Rome, but Catholics when converted should seek the conversion of their brethren according to the flesh. May God send more laborers into this vineyard.

[TO BE CONTINUED.]

REFORMED CATHOLIC SERVICES IN CHRIST'S MISSION.

142 WEST TWENTY-FIRST STREET, NEW YORK.

JAMES A. O'CONNOR, PASTOR.

THE chapel of Christ's Mission was crowded to the doors Sunday evening June 9, when Pastor O'Connor introduced the Rev. Edward Martin, a priest of the Trappist Order, who had come to Christ's Mission on June 1, and was received, like many other priests before him, as the guest of the Mission for instruction in Bible study and until the Lord would open a way of usefulness to the new and better life that awaited him as an evangelical Christian. After Gospel hymns had been sung and prayer offered, the Pastor read selections from the Bible, and then Father Martin delivered the following address:

FATHER MARTIN'S SERMON.

It is not without emotion, though with a conscience free and tranquil, before the living and heart-searching God, that I am here to-night to take my formal and final leave of the Roman Catholic Church. I feel the solemnity of this occasion and am greatly sustained and consoled by your sympathetic presence here to-night.

Impressed by the responsibilities resting upon me, and for which I must one day give an account, I have during the past week under the guidance and care of Father O'Connor given myself up to prayer and the study of God's Word that I might be directed and helped to find out the mystery of God's holy will. The conclusion at which I have arrived after due deliberation is that if I mean to be happy both here and hereafter I must, like the apostles of old, renounce the church of my fathers and embrace the Gospel of Christ in all its simplicity and purity. As to Rome I am convinced that it is that Babylon concerning which it has been said by the voice from heaven, "Come out of her, my people, that ye be not partakers of her sins."

But you must not imagine that I have come to this decision recklessly and hastily. I assure you it has cost me many a sigh, many an anxious thought and many a hard struggle. Often when at prayer my old prejudices, born of fanaticism, have from time to time risen up and rebelled against the voice of conscience; the flesh has warred against the spirit; but, "thanks be to God, which hath given us the victory through our Lord Jesus Christ," I have at length decided to renounce Romanism forever and to trust Jesus for pardon and salvation.

It was hard, no doubt, for Abraham to leave his country and his kindred and dwell as a stranger in a strange land. It was hard for Moses to quit the palace of the Kings of Egypt and renounce the friendship of Pharaoh's daughter and the pleasure of sin for a season. It was hard for Abraham to obey the command to slay his dear son Isaac. It is hard for an African savage to forsake the fetichism of his tribe. But I know of no exploit that requires a greater amount of fortitude than that demanded of a Roman Catholic priest when for conscientious motives he renounces the Church of his fathers and shakes off the shackles of Roman slavery. This is true Christian heroism, to renounce at the dictates of conscience for Christ's sake those errors which all our life we believed to be the truth of God, and renounce the love of those most dear to us, to steel our hearts against the tears of those who mourn our apostacy, as they call it. Now it is a remarkable psychological fact, and one which Protestants can scarcely understand, that no matter how much a priest may hate and loathe the errors and corruptions of Popery, no matter how spiritually-minded he may be, no matter how much

he may desire to enjoy the light and liberty of the Gospel, yet owing to the witchery and the fascination of superstition, he cannot without the greatest effort, tear himself away from the magic influence of Rome. How true is it what the Apostle Paul says, "God shall send them strong delusions that they should believe a lie." And when by the grace of God he does succeed in gaining the victory, he feels a pain like that felt by the wrenching of a bone out of its socket, or when an operation is performed on the body. Yet it is a hard thing to face the opposition, abuse and persecution of that ubiquitous system that dogs his steps and haunts him like a ghost wherever he goes. Rome's evil eye is constantly upon him. Her curses and excommunications are hurled at his head, and even in death his grave is desecrated and his ashes scattered to the four winds of heaven.

I know Catholics make out that Popery is the salt and savor of the earth and the universal panacea for all the ills of humanity. Every one has a right to his own opinion; but my candid idea of Romanism is that it is the great extinguisher of talent and genius, the foe of civil and religious liberty and the oppressor of the human race.

Now I left the Roman Church because I was not happy there. If Romanism had been a blessing to me I would never leave it. But it has been a curse to me in that it has crushed my spiritual aspirations, frustrated my pious hopes and oppressed my manhood till my soul chafed beneath the unholy yoke.

Romanism is the bane and curse of the world. There is no peace, no joy, no happiness, no honesty, no piety, no faith, no charity, in the Roman Church. It is a galling yoke beneath which the victims of prelacy and priestcraft can only chafe and fret till death gently relieves them of their sufferings. It is a cruel juggernaut that rides rough shod

over the souls of men and trifles with the consciences and intellects of its besotted subjects.

But the great argument of Rome is consistency. Consistency they say, requires that a man should live and die in the church of his baptism and not forsake the mother who bore him. This argument proves too much, and what proves too much proves nothing at all. Consistency should not require the heretic to remain in heresy or the pagan in paganism. And what is Romanism but the fruitful mother of every heresy, and the incarnation of paganism. Is not her doctrine the doctrine of devils, and are not her rites and ceremonies the mumeries and superstitions of pagan Rome?

From my tenderest years I regarded the Roman Church as the bride of Christ, the new Jerusalem let down from heaven to earth. I remember when an altar boy serving the priest at mass how I used to regard the feasts and solemnities of the Church as glimpses of paradise. Then I drank in as heavenly nectar the poisonous waters of Roman doctrine.

My youth until my twenty-fourth year was spent in preparing myself for the priesthood in ecclesiastical seminaries and colleges in Ireland and Rome where my soul fed not on the manna of the Word, but on the chaff of human tradition. There I learned that Mary is "omnipotence pleading." There I was told that it has never been heard of in any age, that anyone having recourse to Mary was ever refused his request. Now I had recourse to Mary, and although I said more Hail Mary's and Holy Mary's than an angel could count or a steam engine carry, yet I could never get that inward peace and joy for which my soul yearned till I turned to Jesus, and took Him for my Saviour without the intervention of any creature. In my college days I was told that bishops and priests are half gods and half men that

they carry about them an invisible key by which they can open or shut the kingdom of heaven, and that if men want to be saved they must keep on good terms with the clergy. As for the Pope, I was led to believe that he was a pure-blooded god, a thorough bred immortal, endowed with the attributes of deity, and altogether infallible, and so far surpassing the blessed that we will require the aid of a telescope to see him in heaven. As to the carriage and conversation of bishops, priests and monsignori, I was told they must be men of the purest doctrine, and of the most vigorous and consecrated sanctity. Imagine then my surprise and disappointment when on entering the priesthood I was shocked at the facility with which priests could sin like other men. I do not know if they are as bad now as when I was a secular priest; but I know that at times there was a great deal of human nature among the priests, which developed—I need not specify in what direction—as nature generally does when not controlled by the grace of God. My surprise was great to find that it was true of Catholic bishops and priests as well as of other human beings, that “the heart of man is desperately wicked.” They could lie, and swear, and drink, and covet, and do all those other evil things forbidden by the decalogue. I have no intention of soiling my lips or polluting your ears with the scandals of those bishops and priests. It is well for society and the cause of morality that these holy fathers enjoy the privilege of sanctuary, and that the fierce light of criticism may not beat on the bars of the confessional. The only thing which I wish to imply is that bishops, priests and monks are not the gods incarnate that they pretend to be.

So I resolved to leave the secular priesthood and enter the most strict and austere order in the Roman Catholic

Church. Let me here digress for a few minutes from my own personal history and the reasons which led me to abandon the Church of my fathers to refer to the history and discipline of this rigid manner of life.

The Trappists are a branch of the great Cistercian Order, which became so degenerate during the Middle Ages that the popes, infallible as they were, could not decide whether they did more evil than good in the world.

De Rance, a member of a noble family, became Abbot of the monastery of La Trappe, at the age of eleven, near the village of Haut Perche, Mortagne, France. This Abbot being in the heyday of youth and possessing an ardent temperament, preferred the frivolities and dissipations of the world to the rigid discipline of his order. He lived for many years in a state of unholy intimacy with the duchess of Rohan-Montbazon, and scandalized the monks of his convent. One day he called at the house of his paramour and found that her head had been severed from her body. The sight of this spectacle so worked on his fervid mind that he resolved to flee from the world and become a monk. Calling at his monastery he found it in a deplorable condition. The monks slept no longer within the monastery, but in the houses round about, while many families lived in the monastery. He drove out the men and women and told the wicked monks that now he intended to live up to the rule, and as many as wished to do penance might remain with him and give themselves up to a life of mortification. You see it was the old doctrine of works that caused De Rance to believe that sin and sinful nature might be destroyed by chastisement of the flesh, and so he went from the extreme of unbridled sensuality to the opposite extreme of self-righteousness.

It may be well to know that the Trappists, unlike the Jesuits, interpret

the vows of poverty very strictly. It is never lawful for them to eat meat, fish or eggs. A little milk is allowed only when dying. The staple food of the Trappists is coarse black bread and vegetables. As no condiment but salt is allowed, one is often tempted to say that God sends the food, but somebody else sends the cooks. Cleanliness is not considered next to godliness by Trappists. On the contrary, the use of soap is strictly prohibited to the members of the order. They retire at 8 p. m. to sleep in their coffins and rise at 2 a. m. From two till seven o'clock they are at their devotions in church. At seven o'clock they go to work. The cowl is put off, the habit is tucked up and some dig, some plant, some carry stones, some attend to the cattle, some go to the workshop and some to the mill. A Trappist monastery is a hive of industry. To labor with them is to pray; *laborare est orare*. The life of a Trappist is spent in one holy rigmarole doing the same thing every day. But how much better it would be if they would exercise themselves unto godliness, "for bodily exercise profiteth little; but godliness is profitable unto all things." This discipline does not improve the temper of monks. I have known monks to do things which a New York politician would be ashamed to do in order to have revenge on some rival monk who aspired to some office in the community. In order to understand how monks can hate one another you should live with them for some time. My dear friends, if you tie up a lot of dogs you do not make them sweet tempered, and by caging up a lot of men and women as in the Trappist Order you do not improve their minds and hearts: on the contrary you only develope and draw out the worst elements of human nature. I have known many monks who became idiotic, and I have known many sisters—poor creatures—who became crazy

from monkery.

According to the doctrine of the Trappists it is not lawful for a man to be happy. It is considered an offence to smile and, as St. Bernard says, a harmless joke on their lips is a horrid blasphemy—"Nugae blasphemiae sunt." It is a pious belief with them that a man must be in pain if he wants to go to heaven. They are told to fill their minds with the most gloomy thoughts, to make recreation with the dead among the graves, to sleep in their coffins and to be always morose and sour. It is the duty of each one to see that his companions are equally miserable, to smell out their faults and report them in chapter and get a penalty imposed upon his friends. This is the only way a Trappist can show his friendship to another.

The silence as practiced by the Trappists is a dreadful thing. It makes the monks and nuns brood over their sorrows till their minds are completely unhinged, and till they are no longer responsible for their actions. I remember seeing the sisters with their white waxen faces standing on the walks motionless for hours, and looking into vacancy, thinking, perhaps, of some fond parent at home, who foolishly thought the daughter was giving great glory to God. It is a painful and gloomy thing to see those pale faced men and women move about in silence, more like ghosts than living persons. Yet by a strange fascination they think it is the will of God for them to live and die in that way. I know it for a fact, that many of them believe, and their confessors are continually harping it into their ears, that if they were to run away they would not be well out of the monastery when the devil would carry them away, body and soul, to hell.

Monasticism, my friends, is calculated to weaken the intellect and degrade the true dignity of man. There can be no

freedom of conscience, no true religion where everything is a sin. If you only roll your eyes in a monastery it is a sin. You must have permission to come in and go out, to rise up and sit down, otherwise you are sinning against obedience. When shall my brethren after the flesh see that works cannot save, but that the just shall live by faith; when shall they ascend up into the higher atmosphere of faith which alone can satisfy the soul and make them truly Christians. May God send them the light of truth and salvation.

Father Martin's Letter of Renunciation.

Father Martin sent the following letter to the Abbot of the Trappist Monastery notifying him of his renunciation of the priesthood and the distinctive doctrines of the Roman Catholic Church.

CHRIST'S MISSION, 142 WEST TWENTY-FIRST STREET, NEW YORK, JUNE 6, 1895.

To the Right Reverend Abbot Amandus of the Trappist Monastery of Merlanchill, Natal, South Africa:

I deem it my duty to inform you of my conversion from Romanism to evangelical Christianity. Of course, it cost me a struggle to sever my connection with your communion, but thanks be to God, He has given me the victory through our Lord Jesus Christ. Formerly I was sad, but I now rejoice that I have found a new life. Although the Roman Church has not been a blessing, but rather a curse to me, yet I could not help feeling the wrench caused in my inmost soul when renouncing the doctrines, which for years had become part of my very being. After witnessing and hearing so much that is degrading, corrupting and utterly un-Christian in the doctrines and morals of the Roman Catholic Church. I can no longer force myself to remain in that communion.

The un-Christian conduct of bishops, priests and monks have become unbearable to me. And yet I do not blame the individual so much as the system, which is one of the worst forms of serfdom. You, personally, I always found kind and courteous, and ever ready to help others. But as you are only a part of the cast iron system of Rome your sphere of usefulness is necessarily limited. I know the goodness of your disposition, but I grieve for your blindness in prosecuting with such mistaken zeal the execution of those works of supererogation and self-righteousness, which are but as filthy rags in the sight of God. Oh! how much better it would be for you and your monks if you would direct your thoughts solely to Him "who of God is made unto us wisdom and righteousness and sanctification and redemption, that according as it is written, He that glorieth let him glory in the Lord." I pray God that you may learn to know and trust Christ as your Saviour and only Mediator, as I have learned to do in Christ's Mission. I remain, Right Reverend Abbot, yours sincerely, E. MARTIN.

The Press on Father Martin's Conversion.

A sign of the times is that the daily press of New York City no longer ignores the conversion of Roman Catholic priests to evangelical Christianity. Time was, and not so very long ago, when silence reigned supreme in the offices of all the daily papers regarding the conversion of priests; or when such events were noted the Jesuitical writers would tip their pens with satire, ridicule, abuse and calumny to such an extent that the aggrieved converted priests would have a good case for libel against the papers. Rome's power over the press of the United States will become less in days to come, if Protestants will get together more closely and stand to-

gether more firmly. The New York *Herald*, June 4, 1895, in its notice of Father Martin's conversion said:

FATHER O'CONNOR'S LATEST CONVERT.

Edward Martin Renounces Catholicism After a Priesthood of Fourteen Years.

"The Rev. Father Edward Martin, for fourteen years a priest of the Roman Catholic Church, has renounced the faith and affiliated himself with the Rev. James A. O'Connor, of Christ's Mission, at No. 142 West Twenty-first street, where the announcement of the conversion was made Sunday night.

"Father Martin has not yet decided upon his future work. He has but recently returned from Natal, Central Africa, where he has spent ten years in missionary work among the Kaffirs. The first four years of his ministry were spent in Ireland and in Australia.

"He says his change of faith is based not only on doctrinal grounds, but also on the fact that he is not in sympathy with the organic structure of his former Church."

The *Herald* in a previous issue had a long notice of Father Ferrando's conversion.

The New York *Tribune* said:

RENOUNCING THE CHURCH OF ROME.

The Rev. Edward Martin Speaks in Father O'Connor's Mission.

"The Rev. Edward Martin, for fourteen years a Catholic priest and a member of the Order of Trappists, doing missionary work among the Zulus, renounced the Catholic Church last night in Christ's Mission, No. 142 West Twenty-first street, which is conducted by the ex Catholic priest Father O'Connor. Father Martin spoke only a few minutes after being introduced to the congregation, and announced that he would reserve the major portion of his lecture until next Sunday night. In his preliminary remarks he told his auditors that he found the Catholic Church was all form and ceremony, and not for the good of mankind; that it did not

act in accordance with the teachings of the Bible, and for him to remain longer in it would be to disregard the dictates of his conscience."

The *Morning Journal* and other papers had much longer notices.

In this connection we appeal to our admirable and esteemed contemporary, the Boston *Citizen* whether its heading of the article which it copied from the *Tribune*—"Another Ex-Priest"—is worthy of the dignity of such a paper, when the term "Ex-Priest" has become one of disrepute on account of the disgusting lectures which some so-called ex-priests like Ruthven advertise to give in all parts of the country. Bogus ex-priests and bogus "escaped nuns" have done great harm to the cause of Protestantism, and almost irreparable damage to the work for the conversion of Roman Catholics. The New York *Christian Advocate*, June 13, 1895, under the heading, "NOT WORTHY OF CONFIDENCE," contains in its editorial page exposures of some of those bogus priests and nuns. As the *Advocate* says, "Their lectures are unsavory, such as 'Priests and their Victims,' 'The Secrets, Abomination, and Horrors of the Romish Confessional' 'For Men Only' and for Women Only.' The mere announcement of lectures on such subjects is sufficient to condemn any persons."

PRIESTS AT CHRIST'S MISSION

The reception of such priests as Fathers Ferrando and Martin within a few days of each other, and the welcome extended to a score of other priests who have been guests of Christ's Mission within the last few years are significant of two things: First, that a great many priests are leaving the Roman Catholic Church; and secondly, that there is one Mission Home in the United States where they are received and instructed in the religion of the Bible. These two facts plead for the support of Christ's Mission.

AND STILL THEY COME.

"Done as Thou hast commanded, and yet there is room."

BY E. K. JOHNSON, NEW YORK.

SUNDAY evening, June 9, will be long remembered by those who attended service at Christ's Mission. It was a time of refreshing, strengthening and encouragement to Christian hearts, another "nail fastened in a sure place by the Master of assemblies." Romanism has lost forever two more shining lights from its Church.

Father Martin, of the Trappist Order and recently a missionary to Africa, delivered an address before a large and intelligent audience, giving his reasons for a final renouncing of the Church of Rome. This effort was not only masterly and logical, but burning with pathos and Christian fervor. He did not denounce all Roman Catholics, but declared that the leaders were corrupt from pope to priest, and avowed his determination to serve the Lord Jesus Christ, whose command is, "Come out of her my people, that ye be not partakers of her sins."

Another weary and longing heart for the light of the true Gospel was also presented to the audience by Pastor O'Connor on that evening. This was a young Spaniard, Senor Manuel Fernando from Colombia, Central America, where he was a missionary to the Indians, and who was formerly a Capuchin monk and superior of his Order. The proud blood of Castilian nobles surges through his veins. He was born in Pego, Alicante, Spain, in the year 1866.

After much persecution from the Pope's faithful in Venezuela the Lord led him, through the aid of a Protestant American missionary, to New York and the God-given refuge of Christ's Mission, where he is now enjoying the freedom of thought and action of an American citizen under the guidance of James A. O'Connor. He made a short address

in Spanish, as he is not sufficiently acquainted with the English language to express himself without embarrassment.

June 9 was also a night of surprises to the Pastor of Christ's Mission. Just as the people were assembling a tall and dignified looking stranger entered the chapel and greeted Father O'Connor, who stood near the door.

"Do you recognize me, Brother O'Connor?" asked the stranger.

"I regret that I do not," replied Mr. O'Connor.

"Do you not remember J. H. Keeley, the converted Catholic who left the Roman Church fifteen years ago?"

He was cordially taken by the hand and warmly welcomed to the services at the Mission. Father O'Connor then introduced him as a beloved brother in Christ, whom he met twelve years ago. Rev. Mr. Keeley is now a Methodist minister in Dakota, and is soon to leave for Rosario, Argentina, South America, where he has been appointed by the Mission Board of the Methodist Episcopal Church as a herald of the cross and a bearer of the glad tidings to the bigoted and benighted Catholics of that great Republic in the land of the Southern Cross.

Brother Keeley made a short address of five minutes, in which a heart radiant with the love of the Master bubbled over in eloquent words. The hour of service seemed too short for all that was to be said by those who were anxious to witness for Christ and His blessed Gospel, and so the time was prolonged until nearly ten o'clock. There were several present who had evidently criticised what these converts of Rome had to relate, as they two or three times broke forth in defense of the Mother Church in which they are still blindly groping. But one

woman came to the front at the close of service, and asked the prayers of God's people that she might be led to the light of Protestant faith, and expressed her determination to renounce Romanism. If there was ever a heaven appointed work on earth, that work is the legacy left to Christ's Mission and Father O'Connor.

I wish I could enthuse Christians of all evangelical denominations with the desire to do something by their pecuniary support for this great God-given work. If you only would occasionally drop in to the services, I am confident that your hearts would be warmed up so that you could not refrain from helping in the glorious work of bringing souls from a darkness equal to that of Paganism to the light and liberty wherewith Christ has made us free. It requires money and brains to carry on a work like this. Not only is the Gospel preached in Christ's Mission, but **THE CONVERTED CATHOLIC** publication is a lever which Protestantism has entered into Romanism. It has already been the means of thousands of conversions, and if continued may be instrumental in bringing hundreds of thousands more to a knowledge of the true faith. Brothers and sisters in Christ, take this matter into prayerful consideration, and do what you can to aid this Mission.

HELP CHRIST'S MISSION.

NEW YORK, N. Y., May 30, 1895.
DEAR FATHER O'CONNOR:

Your last number of **THE CONVERTED CATHOLIC** is specially interesting, and I enclose my mite for your work. I wonder that the monied, so-called lovers of our free American institutions, can withhold money from your work. I send the following appeal to American Christians of all denominations, which I hope you will publish in **THE CONVERTED CATHOLIC** to arouse them to the impor-

tance of the work you are doing.

Yours fraternally, C. W. M.
AN APPEAL FOR THE SUPPORT OF
CHRIST'S MISSION.

Christ's Mission is doing a good work—much needed for the conversion of Roman Catholics, the good of mankind and the welfare of the country. All evangelical churches recognize this; and if they do not care to establish missions in their respective churches for the above purpose, this Mission affords all an excellent opportunity for carrying forward the work that should never lack funds. All Protestant churches should recognize this Mission as *their* Mission, and all should esteem it a privilege to make a collection—annually at least—for its support.

Denominations have discussed the question of establishing missions for the conversion of Romanists. Here is one already established—pledged to no particular church or person, save Christ, and able to do the work more efficiently because its founder stands thus unhindered, possessed with requisite knowledge, ability and experience. The value and success of the Mission has for years been assured; and all know that Father O'Connor, who has labored at times under the most trying circumstances, deserves the hearty support of every lover of our institutions, all patriots and Christians.

This testimonial is unsolicited, and comes from one who contributed his mite monthly for years to the work when in its infancy.

[The writer of the above is a gentleman who for twenty years has filled an important position that has brought him into close relations with Roman Catholics, and as a patriotic citizen with the best American blood in his veins, and a devout Christian who has labored earnestly and successfully in the Master's cause, he is most competent to speak on this subject.]

CONVERTS FROM ROME.

THE presence of so many converted priests at Christ's Mission last month caused some commotion among the Roman Catholic priests of the city, and the subject most discussed among them was, "Who will be next?"

The beloved Chaplain McCabe says a great army of Catholics led by the priests is coming into the Lord's Camp, where they will do battle for the Lord of Hosts and destroy His enemies. There will be no distinct sect or denomination of Catholics, but they will unite and strengthen the various churches that constitute American Christianity.

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The following letters will be read with interest this month:

GERMANTOWN, PA., May 4, 1895.

DEAR SIR:—I ever wish for you a full blessing in all your precious work. I mention several conversions from Romanism I knew of in my old church in New Hampshire. Undoubtedly there were many others:

A girl brought from New York; taken into a Protestant family; taught at home and in Sunday school; was converted and became a member of the Congregational Church.

A young woman at service in a Protestant family; was convinced of the errors of Roman Catholicism; was truly converted, professed her religion in the Congregational Church and became an active Christian worker in another State.

Young woman, married to a Scotch Presbyterian; they had two children, whom the husband wanted baptized in his church. After that the wife felt she ought to be in harmony with her husband religiously, and she was converted and joined the Presbyterian Church.

Two gentleman, one with family, came to light, renounced Romanism and joined the Congregational Church.

Several who were refused marriage to

Protestants on account of their connection with the Roman Church renounced that faith and were married by me.

How many pastors could tell of as many more.

REV. B. H.

REDEEMED BY THE BLOOD.

Glory to God that I can truly say that I am saved—not only reformed, but redeemed by the blood of the Lamb. I cannot express the joy there is to have the assurance that the Lord Jesus Christ redeemed our souls, and that He paid the debt on the cross.

I was born and brought up in the Roman Catholic Church and lived a life of sin and darkness. I learned in my school days the history of the Dark Ages, and was taught that it was the Protestants who were killing the Roman Catholics. After two years' study I began to realize the dreadfulness of it all. Everything comes back to my mind now, and all I can say is, Lord forgive them, they know not what they do; they are brought up in so much ignorance.

I began a downward life at the age of 22, and kept on until I became homeless and friendless. One night, as I was going to the West End, I was attracted by the singing in the little house at 47 Ritts street. I went in and stayed for awhile, and when going out one of the ladies handed me a tract and offered me a home and friends. I promised her to come again the next day, and did so, but not to stay. I did not go again until the following Friday, when I was admitted to the home and was converted about April 30, 1893. I stepped out on the promise of Christ (Isa. i. 18), "Though your sins be as scarlet, they shall be as white as snow." A. R. B.

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The following letter is from a teacher in a great school which we visited two years ago, when we met this estimable young lady:

—, PA., June 6, 1895.

DEAR FRIEND:—I have been very careless about sending you the money for *THE CONVERTED CATHOLIC*. I have been trying to save a small sum so that I may go to a summer school this year, so I thought I would wait until the fall when I came back, then I would pay you; but I have come to the conclusion that the cause for which you are working needs it more than I do. I cannot think of giving up the magazine, so I will send you one dollar for it until Christmas. Everytime the magazine comes I read it thoroughly, and it gives me great pleasure to know that so many Roman Catholics are becoming enlightened to the true religion of Christ.

I intend to go home to Michigan this summer, and there among very many Catholics I intend to spend one month of my vacation.

All of my ancestors as far as I can trace have been Catholics, and it makes my father, my only living parent, feel badly because I have protested against the Catholic Church. While he does not turn me from my home or disown me, yet there is a feeling that I am not of his belief, and he thinks that I do not love him as much. He cannot understand that I love him just as much, and perhaps more, than I did before I became a Christian.

Two years ago this summer I was at home for the first time after I left the Roman Church, and I tried then to convince him of the right way, but he could not see as I did. I hope this summer to do something toward converting him. I will try again to have him read *THE CONVERTED CATHOLIC*. The last time I was at home he would not read it, and my step-mother took it to one of the neighbors during my absence and would not have it in the house. Many similar instances happened that summer which were very unpleasant, but our heavenly Father gave me strength to bear it all.

I trust Him fully, and I know that I cannot fall when He is near. Your magazine gives me fresh courage every month to go on in spite of what my Roman Catholic enemies say. I am glad that you are one of the brave ones who have started out to lead the poor deluded Catholics from darkness into light. I hope many more will follow your example. With many good wishes for your success I remain faithfully your friend,

R. B.

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SAN SEBASTIAN, SPAIN, Jan. 14, 1895.

DEAR FRIEND:—Another year I have received *THE CONVERTED CATHOLIC*, which you have so kindly sent me, and I wish to thank you for it again. We value it for its information and for the light which it throws upon Roman Catholic doctrines. One article in particular in the December number—"The Claims of Romanism"—appears so good that one of the girls in our senior class, who knows English well, is going to translate it for our evangelical paper, the *Missionary Herald*, of which I send you a copy.

We rejoice to read of the converts from Romanism. What a grand thing it is to help those priests break their bonds. The work here progresses slowly, as public sentiment in Spain is dead set against Protestantism; but we know there are many in this city who sympathize with us, but dare not say so above their breath.

In the school a broad foundation is being laid not only for education, but for the prevalence of pure religion. Four of our girls united with the Protestant Church the first Sabbath of this year, two of whom came to school this year for the first time, and one whose parents live in the South of Spain, who are not Protestants, but they did not interfere with their daughter's choice.

With good wishes for success in your grand work, I am, yours, M. L. P.

THE POWER OF THE KEYS.

A SERMON PREACHED BY REV. DAVID JAMES BURRELL, D. D., MINISTER OF THE COLLEGIATE REFORMED CHURCH, FIFTH AVENUE AND 29TH STREET, NEW YORK, MAY 12TH, 1895.

"And I will give unto thee the keys of the kingdom of heaven."—Matt. 16. 19.

HERE is a great truth—a truth which has given rise to endless controversy. In the opinion of some the words of Jesus on this occasion gave to Peter and his apostolic associates and successors a roving commission to take general charge of divine affairs. The destinies of the race were placed in their hands. It is for them to save or damn at will. God, having devised the plan of redemption and carried it out at an infinite expenditure on Calvary, was then pleased to turn over the whole matter to human hands.

I do not believe it. There is something wrong with such an exposition of Scripture.

The revolutionary tribunal of 1794 in France had power to arrest without complaint, try without jury, and convict without witnesses; in consequence of such arbitrary exercise of power no less than fourteen hundred victims died on the guillotine between the 10th of June and the 27th of July in that awful year. The life of the nation was at the absolute disposal of Robespierre and his four confreres. The world stands aghast at such a concentration of power in the hands of mortal men. But this is a mere nothing, a bagatelle, in comparison with the power which is said to have been committed to the hands of Peter and his associates; for they had to do not merely with the life and estate of men, but with their eternal destiny! The disciples did not so understand their commission. Nor did Peter himself so understand it. The nearest approach to the exercise of any such authority was in the case of Simon Magus, who had played the hypocrite during a great re-

vival at Samaria, and had offered money in return for the *charismata* or special gifts of the Spirit of God. Then Peter said, "Thy money perish with thee." And the man was filled with sudden remorse. Now was Peter's chance. What did he say? "Absolvo te!" Oh, no; "Repent and pray God, if perhaps the thought of thy heart may be forgiven thee."

Contrast that with the thing that happened at Canossa when Henry II., who had been deposed from his royal office, came over the Alps to entreat for papal absolution. He presented himself at the gate of Gregory VII. and made his humble petition. He was ordered to remain at the gate and abstain from food; he was further ordered to strip himself of the royal purple and put on hair-cloth. At the end of three weary days of penance he was required to go into the presence of Pope Gregory and kiss his feet. Then, this Vicar of God was pleased to say, "Absolvo te." Can it for a moment be believed that God has abdicated His prerogative in this way? Shall we not rather say that this papal assumption is a mere playing with holy things—a grim and blasphemous farce?

The claim of the Romish Church to the power of the plenary absolution, with its accessories, such as the confessional, the indulgence, the anathema, extreme unction, the deliverance of souls from purgatory, rests on three passages of Holy Writ. Let us take these up *seriatim* and do our best to arrive at the truth.

The first of these is in Matt. xvi. 13-19: "And Jesus asked His disciples, saying, Whom do men say that I the Son of man am? And they said, Some say,

that Thou art John the Baptist ; some, Elias : and others, Jeremias, or one of the prophets. He saith unto them, But who say ye that I am ? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jona : for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build My Church ; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven : and whatsoever thou shalt bind on earth shall be bound in heaven ; and whatsoever thou shalt loose on earth shall be loosed in heaven."

The rock here referred to, which was to be the strong foundation of the Church, was the good confession of Peter : "Thou art the Christ, the Son of the living God." On this tremendous fact the Church was to be so established that the gates of hell should not prevail against it. In reward for the making of that good confession, Simon the Son of Jonas received a new name, to wit, Peter ; meaning a stone hewn out of the rock. And he received a still further reward in the Power of the Keys.

What are these keys ? (1) *Certainly not the keys of heaven.* The picture of St. Peter sitting at the gate of the celestial city, as a sort of ticket taker, is a ludicrous perversion of the truth. There are indeed no keys of heaven. The twelve gates are always open. If any of the souls that wander in eternal darkness should desire to enter, the way is clear ; but, alas ! their characters were so crystallized during their probationary term on earth that such an attempt is a moral impossibility. They cannot because they will not. The only reason why heaven is not invaded by the lost spirits is because it is an uncongenial place. Over its open gates are written,

"There shall in no wise enter anything that worketh an abomination or maketh a lie ; but they which are written in the Lamb's Book of Life." But there is no warden, there are no keys.

Nor (2) are the keys here referred to those of the invisible Church ; that is, the great fellowship made up of all in earth and heaven whose names are written in the Lamb's Book of Life. With this church-roster neither Peter nor any other of the apostles nor any ecclesiastical council has aught to do. "And I saw, in the right hand of him that sat on the throne, a book sealed with seven seals. And a strong angel proclaimed, who is worthy to open the book and to loose the seals thereof ? And no man in heaven nor in earth, neither under the earth"—not Peter nor any other apostolic dignitary—"was able to open the book, neither to look thereon. And I wept much because no man was found worthy to open the book. And one of the elders said unto me, Weep not ; behold, the Lion of the tribe of Juda hath prevailed to open it. And they sang a new song, saying, Thou art worthy to take the book and to open the seals thereof ; for thou wast slain and hast redeemed us unto God by thy blood out of every kindred, and tongue, and people, and nation ; and hast made us to be kings and priests unto our God." So then it is Christ who has charge of the roster of the invisible Church. This is in line with the prophecy of Isaiah : "The key of the house of David will I lay upon his shoulder," and, also, with the message to the Church in Philadelphia : "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth ; and shutteth, and no man openeth ; I know thy works : behold, I have set before thee an open door, and no man shall shut it."

These keys must, therefore, be (3) the keys of the visible Church. And this is

an historic fact. As the reward of Peter's loyalty to the fundamental doctrine of the headship of Christ, he was commissioned to throw open the doors of the visible Church to the Gentile world. This occurred formally on the day of Pentecost. Up to that time the Jews alone, as a distinctly chosen people, had been included in the charmed circle. There was a middle wall of partition between them and all the nations of the earth; but on that day when the Holy Ghost descended upon the company assembled for prayer and when, in response to Peter's sermon on Christ crucified, the whole assembly—made up of Jews and Greeks, Parthians, Medes, Elamites, dwellers in Mesopotamia, and representatives from every portion of the earth—cried out, "Men and brethren, what shall we do?" Peter said, "Repent and be baptized everyone of you in the name of Jesus Christ for the remission of your sins; for the promise is unto you and to your children and to all them that are afar off; even to as many as the Lord our God shall call." Thus the middle wall of partition was thrown down; the keys of the visible Church were turned and the gates rolled back to admit all the penitent children of men.

It is obvious that in this matter Peter stood solitary and alone. To speak of a line of successors would be as preposterous as to make a similar claim with respect to Columbus in the discovery of the new world. The gates of the church were thrown open; there was no further need of the keys because they were thrown open once for all.

The second Scripture referring to this matter is in Matt. xviii. 15-18: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth

of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven."

The power of binding and loosing, which had been conferred upon Peter in connection with the Power of the Keys, is here conferred upon the apostolic circle. And inasmuch as this commission was granted in immediate connection with the question of trespass within the church, it is obvious that it refers to Church Government. It is for the appointed officers of the church to determine what rules shall prevail. This is the power of binding and loosing as it was understood in the Jewish Church; as when it was said, "Shammai bindeth and Hillel looseth;" or as Josephus says, with reference to certain ethical rules, "The Pharisees have power to bind and loose at will." The commission which was here granted to the apostolic circle involved a triple function:

(1) *The formulating of terms of admission to the Church.* It is clear that there must be some authority to make doctrinal and ethical formularies which shall serve as conditions of church membership. And upon whom could this power be so appropriately conferred as upon that little circle which was the nucleus of the visible Church and constituted its formal government.

(2) *The maintenance of order within the Church.* This is done by the laying down of certain rules of right, belief and conduct. This is properly called binding and loosing. The Council at Jerusalem was called to settle the question as to what should be required of the Gentile Christians with respect to observances which the Jewish Christians re-

garded as obligatory. Paul and Peter having discussed that question, the Apostle James declared the judgment of the court, which was to this effect : that on the one hand the Gentile converts should abstain from pollutions of idols, from fornication, things strangled and blood ; but that on the other hand, the yoke of Jewish bondage should be no further placed upon them. Here was a case in which the officers of the church formally exercised the power of binding and loosing, and that same power rests in our ecclesiastical judicatories to this day.

(3) *The power to administer discipline.* This, also, is necessary for the maintenance of order. A certain man in the Corinthian Church was accused of a nameless crime. He was probably of good social position, and his offence was winked at. Paul, however,, exhorts the Corinthian Church to deal summarily with him; he exhorts them to meet "in the name of the Lord Jesus Christ" and bind this evil doer and deliver him over to Satan in the hope of his reclamation or for the destruction of the flesh. Here is a case of judicial binding. It was what we call suspension or excommunication. The probability is that there ought to be a more frequent exercise of this power in the church. A few years ago a man committed suicide in St. Paul's in London, and immediately it was announced that there would be a formal purging and reconsecration of the church. But there are worse stains than the blood of a suicide in many of our churches, of which our ecclesiastical dignitaries should take knowledge ; for the church is as a city set upon a hill whose light cannot be hid.

The third Scripture bearing upon the matter in hand is in John xx. 19-23: "The same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus

and stood in the midst, and saith unto them, Peace be unto you. And when He had so said, He shewed unto them His hands and His side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you : as my Father hath sent me, even so send I you. And when He had said this, He breathed on them, and said unto them, Receive ye the Holy Ghost : whosoever sins ye remit they are remitted unto them ; and whosoever sins ye retain, they are retained."

Here we have the power of absolution. Observe it is conferred not only upon Peter and his fellow apostles nor only upon the officials of the church. There were in the upper chamber at this time humble Christians who had received no honor save that of following Christ. Whatever then this "power of absolution" may be, it is vested in all believers alike.

(1) *There is no reference here to what is called judicial or plenary absolution ;* that power remains in divine hands, for who can forgive sins but God alone? The wrong view of this commission is illustrated in the monk Tetzel who set up his booth at Juterbok and announced that he was prepared to grant indulgences. The most heinous of crimes could be shielded from retribution by the payment of a stipulated number of florins. He proposed, also, to deliver souls from purgatory for a consideration. Over the chest, prepared for the receiving of the coins, was written this legend :

"Soon as the coin within this chest doth ring,
The soul shall straightway into heaven spring."

How blasphemous ! How puerile ! What a preposterous interpretation of the Master's words ! And from a similar perversion have arisen all the historic crimes of the confessional and the anathema. The whole race of Huguenots was placed under the ban ; cursed

in soul, body and estate; doomed to death temporal and eternal. The tolling of the bells of St. Bartholomew marks the climax of this awful perversion of truth. Did ever Peter or any other of Christ's apostles claim such authority as this?

(2) *The power conferred upon them and upon all believers in this word of Jesus was that of declarative absolution.* This is perfectly clear when the circumstances are taken into view. It was when His disciples were met in the up-chamber with closed doors that He suddenly appeared among them saying, "Peace be unto you." He then added, "As the Father hath sent me into the world, so send I you." What for? The Father hath sent Him into the world to deliver the world from sin, as He said in the synagogue at Nazareth when he opened the Scriptures and read: "The Spirit of the Lord God is upon me, because He has anointed me to preach the Gospel to the poor: He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, and to preach the acceptable year of the Lord;" and continued, "This day is this Scripture fulfilled in your ears." As he was sent to proclaim deliverance by the power of the great sacrifice on Golgotha, so are these sent to point the nations toward the cross. Here is the only absolution by faith in our Lord and Saviour Jesus Christ. And having thus spoken of their errand, He breathed on His disciples and said, "Receive ye the Holy Ghost." Here was their qualification for the great work of evangelization and then came the words, "Whose soever sins ye remit, they shall be remitted; and whose soever sins ye retain, they shall be retained." The word of every believer, who announces absolution in Jesus Christ, is ratified in heaven. The humblest of all Christians is commission-

ed to go, saying, "He that believeth in the Son hath everlasting life; and he that believeth not, the wrath of God abideth on him." That is, his sin shall be remitted or retained just as he accepts or rejects the proffer of mercy in the crucified Son of God.

(3) Here then a grave responsibility rests on us. The true apostolic succession is in this, that *we are all sent and instructed precisely as the apostles were, to declare absolution in Christ.* The world will be converted when all Christians shall be faithful in this office. Go ye everywhere and evangelize. We have power to convert, as it is written: "He that converteth a sinner from the error of his ways shall save a soul from death, and hide a multitude of sins." We have power to remit sins in this, that we can point sinners to the saving power of the cross. And, alas! it is for us also to "retain" the sins of the impenitent upon them, as we oftentimes do, by our neglect to warn them of the wrath to come and offer the pardoning grace of God. We are, in a sense, responsible for the destinies of men. The world lieth in darknes because God awaits the faithfulness of His people. How long will the wheels of His chariot tarry! Until you and I shall do our duty.

A man on his death-bed recently confessed that a former friend of his had been five years in prison for a crime of which he was wholly innocent. The facts which would have released this prisoner at any moment had long been in his possession, but personal considerations restrained him. He could not divulge what he knew without incriminating himself; so for five years he had kept silence. There are souls in prison everywhere—all "concluded under sin"—we have in our possession the information that can release them. It is for us to open the prison doors and bid the oppressed go free. It is for us to declare absolution in the name of the Crucified

One. Have we nothing to say? Hear the word of the Lord: "If I say unto the wicked, Thou shalt surely die, and thou givest him no warning, he shall die in his sins, but his blood will I require at thy hand." And hear again the word of the Lord: "They that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever."

The Pope's Invitation to Jews.

To the Editor of THE CONVERTED CATHOLIC.

DEAR SIR:—Again I have to trouble you with another letter rejected by the *Sun*, which is said to "shine for all." Notwithstanding this boast it never shines for *me*. With all its boasted fairness and love of truth I have proved that it will not publish anything that conflicts with its own principles, or reflects on Romanism. Thinking that perhaps a bigoted Irish Roman Catholic got hold of my letters, and tossed them into the waste basket because the signature was offensive to him, and so it never reached the sanctum of Mr. Dana (who is of Puritan descent,) I changed my nom de plume from 'Ulster Scot,' and signed myself "A Christian," but with no better success.

If the letter, which I enclose, together with the clipping from the *Sun* of May 22, be of sufficient interest to your readers, I would ask you to kindly publish it, as you did the others and oblige,

AMERICAN ULSTER SCOT.

Corona, N. Y., May 27, 1895.

LETTER TO THE "SUN."

To the Editor of the *Sun*.

DEAR SIR:—In regard to your editorial remarks to-day, on the statement of the *Jewish Review*, that "the Pope even hopes for a combination, if not a union, between the Christians and the Jews," the accuracy of which you question, and assert that "the Pope undoubtedly hopes for the full surrender of Judaism to the Catholic faith, dogma, service and authority," I wish to point out the fact that an insuperable difficulty stands in

the way of the realization of the Pope's hopes, which is, that the Jews, as a people, have not once lapsed into idolatry since the Babylonian captivity, and are therefore not likely to join the Pope's Church.

A CHRISTIAN.

Corona, N. Y., May 22, 1895.

CLIPPING FROM THE "SUN."

There is surely inaccuracy in the report printed by our contemporary, the *Jewish Review*, that the Pope, in his strong desire for religious unity, "even hopes for a combination, if not a union, between the Christians and the Jews, and that this led him to seek at least a defensive alliance with the Jews when persecuted in the East, in Turkey and Armenia."

The only hope of a union between the Christian and Jewish religion which the Pope could possibly entertain would necessarily involve the acceptance of Christianity by the adherents of Judaism. It would mean the full surrender of Judaism to the Catholic faith, dogma, service, and authority. The Pope undoubtedly hopes for this, as he hopes for the universal prevalence of the religion of which he is the visible head; but he cannot surrender one particle of his faith, or any of its requirements, to obtain the fruition of the hope. Christians and Jews could combine, for example, in the defence of liberty, or in the works of charity; but Christianity itself can acknowledge no spiritual combination with any religion beyond its own pale.

At the Chicago "Congress of All Religions" in 1893 there were people full of anxiety that they should all unite upon such cardinal principles as were common to all; but it was soon made evident that the essence of Christianity was incompatible with that of any other of the world's religions. There were Jews and Christians, Spiritualists, Mormons, Buddhists, Shintoists, Mohammedans and Ethical Culturists, who held each other in good esteem and were generous enough in their religious principles, but anything like union or combination between them, in matters of vital faith, was precluded by reasons that admitted of no contradiction. If the Pope ever said that he hoped for a union between Christians and Jews he founded his hope upon the desire that the Jews should enter the Christian Church.

PADDY RAMBLER.

BY REV. GEO. C. NEEDHAM.

WHAT a queer character was Paddy! He died at the advanced age of 101, and his funeral was arranged differently to all other funerals. The family had carried out *his* ruling passion *after* death. He loved music, and according to *his* programme of the funeral, two jolly pipers headed the procession, playing martial music to the grave.

Paddy was an old neighbor of ours. I remember him among the earliest recollections of my childhood. Most people change in a quarter of a century. Those whom you knew as lads and lasses, in that period of time become men and women, with romping children of their own around them. But Mr. Rambler showed no signs of change in all the years I knew him. He was an old man as I first remember him; he was an older man a quarter of a century later, but in his outward or inward self the same—in his looks, tones, habits.

I say Paddy was a queer character, that is, judging him by the standard of ordinary mortals, because unlike others, his very unlikenesses to them gave to him a very distinct personality.

And his oddities were of the ludicrous order, so that he possessed the happy faculty of keeping his neighbors in perpetual good humor. Paddy's good nature was decidedly useful in smoothing out the wrinkles of life, and in lubricating its machinery, and *that* man must be of a bilious temperament who was not sweetened by his presence or soothed by his tales. The peculiarities of some people, like Porcupine's quills, stick out unhandsomely. But not so with the subject of this sketch.

There being many families wearing the same surname which belonged to my friend, a nick-name was coupled with their Christian names in order to distinguish them. These substitutes were

chiefly descriptive of the men, their fathers, or fore fathers as the case may be. One would be *Shane Dharrig*, in English John Red, bespeaking a bright complexion, or fiery locks. Another was *Thigue a Wattle*, or Tim of the Stick, because this gentleman always carried a neat little *shillalagh* with which to raise molehills on human skulls. Then there was *Phaidrig Bhug*, or little Paddy, who may be a handsome stripling six feet in his stockings, but whose father, or grandfather, or great-grandfather was dwarfish, and so the family name was *Bhug*.

Thus it was that my neighbor possessed the more romantic name of *Rambler*. And to his credit be it said that he himself fairly and honorably won this distinctive appellation. There were children born to him who were known only as the children of Mr. and Mrs. Rambler; Thady the Rambler, Mary the Rambler, Patsey the Rambler, etc. Paddy himself was a little man of peculiar build and oddly dressed. He generally wore a loose sack coat a great deal too large for him, with white courderoy trousers and vest of different patterns of figured silk. He always wore what had once been a silk hat, looking much the worse for wear. Whether it was the same he wore during the twenty-five years I knew him, or that he managed to pick up second hand ones from time to time, I never discovered. But as a gentleman he must have a *hat*, not a *caubeen*, Mr. Rambler usually walked with his head thrown back, his hat shooting behind parallel with the road on which he trod. He had a long nose, but shapely withal, small restless eyes, snapping and sparkling beneath prominent eyebrows, fertile mountains on which grew iron gray hairs of great abundance. His mouth was large, the chin small, retreating from the lower lip rather abruptly, which made his whole face appear unfinished. As his head

went back the Adam's apple of his throat leaped forward looking like the plucked breast of a very poor turkey. There were two articles which this comical man always carried, a stick and a snuff box. He carried the stick in the left hand, giving it a sort of swing, when walking, and looked at a distance as if he worked a hand saw. Thus he would be easily recognized at a distance, and the most sullen would involuntarily smile as this atom of good nature came striding along.

Unfortunately I had contracted a habit of practical jokes upon Paddy; the extraordinary demonstrations and original saying they evoked encouraging me in their frequent indulgence. Even now my conscience smites me as I remember asking a pinch of snuff and then running away with the box. Paddy could never set his mind on anything under the sun, or even talk coherently unless snuffing his precious powder every few minutes. How rich the enjoyment of this joke seemed to me then, when five, ten, fifteen, twenty minutes passed away before returning the article so essential to his very life. How shall I describe his appearance and entreaties! Always a stutterm, on such occasions; the task of speaking seemed very laborious, and every word was born of effort. His agony must have been keen, as wretched to the last degree he appeared, before I yielded, my roars of laughter entirely drowning his cries of entreaty. With eyes, nose and mouth together weeping he would cry, "Eh, eh, eh, eh, eh, eh, for the love of heaven, eh, eh, eh, give it to me."

His defect was not an ordinary stutter. He had an impediment, and accompanying each effort at speech, with the unmusical and monotonous eh, eh, eh, and hard breathing, the Adam's apple protruding prominently, would rise and fall like the even swing of an engine beam on a river steamer. There may have

been some malformation which caused it to so act. But when I watched the veins of his neck swelling, the skin of his throat becoming fiery red, and the apple bobbing up and down, I rushed to him with the snuff not daring to delay beyond that point.

Seizing the prize the old man took a sudden sniff to ease his pain; then to assure himself he had not been dreaming, took another, and yet another. Then followed the ordinary deliberate inhalation which produced pleasant sensations, carried away the redness, restored light to the eye and a smile to the face, and Paddy was himself again.

Dear old soul, so unsuspecting was he, and so forgiving, he offered the box to his tormentor, that he too might have this goodly enjoyment, remarking: "Eh, eh, eh, I don't smoke or chew, but eh, eh, eh, begorra, I would rather go without mate or tay, eh, eh, eh, than without my snuff."

Paddy's home was the rendezvous of the young people. He was a dancing master by profession, and if only a piper or fiddler strolled in for a little hospitality, we soon made the discovery. After a little preliminary dancing by the boys and girls Paddy would take the floor. Beginning with a few jigs and reels, thereafter the little man would hop and whirl, advance and retreat, patter and swing, faster and faster, as the quickened pulse of the musician fired him with patriotic music until the excitement became intense and the interested crowd broke out into the loud "hurrah." We young people supposed he was made with springs and rubber, so tireless and graceful was he in his movements.

Though a devout Catholic from infancy, he had a dawning of truth upon his heart, and on his dying bed sought the counsel and prayers of a Christian man who faithfully pointed him to the Lord Jesus Christ, the sinner's only hope and Priest.

The aged man heard the glad tidings with deep interest, and we hope accepted forgiveness and eternal life, the gift of God to all who believe. He rejoiced to know that Jesus Christ paid the great sin-debt, and through His precious blood he had a title which would assuredly admit him into Paradise. Refusing to believe in a purgatory and knowing now that Christ the Lord was an all-sufficient Saviour, Paddy would have no human priest at his dying bed. He begged his family to bury him with music, for why should any grieve that he was exchanging the sorrows of earth for the joys of heaven. Oh! wonderful salvation: "The blood of Jesus Christ cleanseth from all sin."

Statistics—Catholic, Protestant.

Much has been spoken and written concerning the growth and strength of the Catholic Church in the United States. That it has increased with wonderful rapidity, and that it wields a powerful influence, is certain. But people have a greatly exaggerated idea of its numbers. Dr. H. K. Carroll, Special Agent of the Eleventh Census, reports that out of a total of 19,837,516 communicants in all the Christian denominations of the United States, 6,225,033 are Catholics. But it is to be remembered that in that Church every baptized man, woman and child over seven years is set down as a communicant. It is altogether doubtful whether, after limiting the communicants in the Catholic Church to the ages of the communicants in Protestant denominations, they number over 2,000,000—certainly not over 2,500,000.

That the strength of the Catholic Church is relatively by no means equal to what is generally supposed, is evident from the statistics presented by Dr. Carroll. The Catholics have only 10,200 church organizations, while the Methodists alone have 52,750. The

Catholics have 8,799 houses of worship with a seating capacity of 3,371,157; while the Methodists have 47,208 church edifices—more than five times as many as the Catholics, with a seating capacity of 13,087,917. And the Methodist communicants number 4,665,687. After the Methodists come the Baptists, having 43,233 church buildings, with a seating capacity of 11,304,474. Their communicants number 2,894,334. The Presbyterians follow with 12,452 church edifices, with a seating capacity of 4,031,950, and having 1,278,352 communicants. After these remain 4,774,210 communicants distributed among the various other Protestant churches. And it must be kept in mind that in the enumeration of the communicants in the Protestant churches only those are included who have actually made a confession of faith—not baptized children, or infants, or others who, though baptized, have not made a formal profession of faith, all of whom are regarded as communicants in the Catholic Church and are numbered as such. And there are millions of our people who, though Protestants, are not attached to Protestant churches and not counted as members in them, and cannot be counted as members of the Catholic Church.

Moreover, the Catholic Church is not receiving such large accessions from Ireland and Germany as it did some years ago. And the Italians, Bohemians, etc., who come here now have little to do with it, and for the most part do not expect to become permanent residents. The numbers of the Catholics in the United States are no cause of alarm, but they must cease to ask for a division of the school funds and to receive government appropriations for their schools among the Indians, as the Protestants do.—*The Banner*.

...
The Roman Catholic or Douay Testament will be sent from this office, post paid, for 20 cents; 6 copies \$1.00.

THE PAPAL STATES 200 YEARS AGO.

BY REV. T. FENWICK.

A few days ago I bought an old book in which Addison, the English poet, gives an account of his travels on the Continent of Europe. The title page is wanting, but there is good reason to believe that the book was printed in 1701. I take the liberty of sending you a few extracts from it bearing on Romanism. I give the capitals, italics and spelling as they are in the original. The writer, describing his journey from Rome to Naples, says :

It is indeed an amazing thing to see the present Desolation of Italy. . . This Desolation appears nowhere greater than in the Pope's Territory, and yet there are several Reasons that would make a man expect to see these Dominions the best regulated, and most flourishing of any other in *Europe*. Their Prince is generally a Man of Learning and Virtue, mature in Years and Experience, who has seldom any Vanity or Pleasure to gratify at his People's Expense, and is neither encumber'd with Wife, Children or Mistresses, not to mention the supposed Sanctity of his Character, which obliges him in a more particular manner to consult the Good and Happiness of Mankind. The Direction of Church and State are lodg'd entirely in his own hands, so that his Government is naturally free from those Principles of Faction and Division which are mix'd in the very Composition of most others. His Subjects are always ready to fall in with his Designs, and are more at his Disposal than any others of the most absolute Government, as they have a greater Veneration for his Person, and not only court his Favor but his Blessing. His Country is extremely fruitful, and has good Havens both for the Adriatic and Mediterranean, which is an Advantage peculiar to himself and the *Neapolitans* above the rest of the *Italians*. There is still a benefit the Pope enjoys above all other Sovereigns in drawing great Sums out of *Spain*, *Germany*, and other Countries that belong to Foreign Princes, which one would

fancy might be no small Ease to his own Subjects. We may here add that there is no place in Europe so much frequented by Strangers, whether they are such as come out of curiosity, or such who are obliged to attend the Court of Rome on several Occasions, as are many of the Cardinals and Prelates, that bring considerable sums into the Pope's Dominions. But notwithstanding all these promising Circumstances, and the long Peace that has reigned so many years in Italy, there is not a more miserable people in *Europe* than the Pope's Subjects. His State is thin of Inhabitants, and a great Part of his Soil uncultured. His Subjects are wretchedly poor and idle, and have neither sufficient Manufacturers nor Traffick to employ 'em. These ill Effects may arise, in a great measure, out of the Arbitrariness of the Government, but I think they are chiefly to be ascrib'd to the very Genius of the Roman Catholic Religion, which here shews itself in its Perfection. It is not strange to find a Country halfunpeopled, where so great a proportion of the Inhabitants of both Sexes is ty'd under such Vows of Chastity, and where at the same time an Inquisition forbids all Recruits out of any other Religion. Nor is it less easy to account for the great Poverty and Want that are to be met with in a country which invites into it such Swarms of Vagabonds, under the titles of Pilgrims and shuts up in Cloisters such an incredible Multitude of young and lusty Beggars, who, instead of encreasing the Common Stock by their Labor and Industry, lye as a dead Weight on their Fellow Subjects, and consume the Charity that ought to support the Sickly, Old and Decrepid. The many Hospitals, that are everywhere erected, soon rather to encourage Idleness in the People, than to set 'em at Work ; not to mention the great Riches which lye useless in Churches and Religious Houses, with the Multitude of Festivals that must never be violated by Trade or Business. To speak truly, they are here so wholly taken up with Mens' Souls, that they neglect the good of their Bodies ; and when, to these natural Evils in the Government and Religion, there arises among 'em an Avaricious Pope, who is for making a Family, it is no wonder if the People sink under such a Complication of Distempers.

A SEARCH LIGHT OVER THE RELIGION AND EDUCATION OF THE ROMAN CHURCH.

BY MRS. MARTHA C. M. FISHER, WASHINGTON, D. C.

III.

CONSIDERATION OF A LATE PAPAL ENCYCLICAL.

THE special encyclical letter of Pope Leo to the hierarchy, given out at Washington from the "*Apostolic Legation*," was a call to all Catholics throughout the world to set apart nine days before Pentecost and eight days thereafter for special appeals to the Holy Ghost for the union of Christendom, the call concluding with a grand promise to all those who "recite" special prayers to the Holy Ghost during the time stated.

The Pope promises to those complying with his request, either publicly or in private, an indulgence of seven years and seven quarantines, and a plenary indulgence on any one of those days, or on the feast of Pentecost itself, or on any day of the following octave, and adds "we further grant that those who desire to repeat for the eight days following Pentecost the same conditions may again gain both of the above mentioned indulgences. These indulgences may be applied to the souls in purgatory, and, by our authority, we decree and order that they shall be available each year for the future." (!) The promise is sealed with "the seal of the Fisherman."

In the Pope's special letter to the Anglicans urging unity he wrote that with a loving heart he turned to all and every community in England, desiring to recall them to this holy unity, invoking the assistance of the Catholics of England, Saints Gregory, Augustine, Peter and George—doesn't mention the Dragon—and above all Mary the Mother of Jesus. A three hundred days indulgence is granted to all those piously reciting the prayer with which the letter ends. What a spectacle to those who

believe that "prayer is the Christian's vital breath"—the benevolent old gentleman at Rome hiring his children with indulgences—to pray? no—not to pray—to do recitations, by dictation, to the Holy Spirit! It would be most satisfactory to all Christians if the present astute Pope Leo and the learned Mgr. Satolli would inform Christendom, when it was that, while Christ was founding His Church on Peter's confession, He introduced the dogma of Mariolatry; when and how it was that He impressed His disciples, or the apostles, with His own insufficiency "to save His people from their sins," and showed them the importance of securing His mortal mother's assistance in the work which His utterance on the cross declared "finished;" how it was that the assistance of Mary or the paying of divine honors to her was unthought of in the church until more than three hundred years after our blessed Saviour had borne "our sins in His own body on the tree," and uttered the glorious assurance, "It is finished?"

Christians whose consciences and intellects have not been enslaved in the trammels of Rome have searched, according to the express command of Christ, not only the Scriptures, but all credible history—pagan, Christian and infidel—with the clear result that not until long after the dawn of the third century was such an idea ever presented to the church! From Roman Church historians we learn that the first Ecumenical Council was convened in the year 325, at Nice, Nicea, a beautiful and populous city of Asia Minor. The traveller, now on his way to the plains of Troy, halts at a small village on the shore of Lake Ascania, not far from the Mediterranean Sea, to view the waste of ruins inclosed within portions of the an-

cient walls of the fine city famous through nearly fifteen centuries as the scene of the Council of Nice, convened by edict of Constantine the Great, with the object of determining what the Scriptures teach concerning that Divine Being who was the author of Christianity, and on whom the destiny of the Church was to rest for untold ages.

Enough has been preserved of its proceedings for us to know that this Council was the wisest and the purest, as well as the first of all Church synods. Through lack of time and space, the proceedings of the Council of Nice cannot here be sketched, even slightly, but a few facts must not be omitted in this allusion.

It appears perfectly certain that at the time of the deliberations of the Council of Nice the worship of Mary as "Queen of Heaven," or "Mother of God," was yet unknown; that while the jurisdiction of bishops was considered and well defined, and all declared to be equal, and that although the cities of Rome, Antioch and Alexandria, were allowed to retain a certain supremacy over Constantinople, Peter's primacy and honors to the Virgin Mary were never once mentioned during the two months sitting of the great assembly. The marriage of priests was discussed and received continued sanction. All students of history know that it was shortly after Constantine's protection and strengthening of the Church, and assumption of headship thereof, that his character seemed to change. His palace became the scene of cruel tragedies, and he grew morose, cruel, tyrannical. The invincible conqueror, the hero of the age, but lately professing himself inferior to the humblest priest, became a tyrant, made and unmade bishops at his will, inaugurated persecution for doctrinal differences, made the Church a State establishment, and soon the hapless Christians had to feel the untold ills which result-

ed from the unnatural union. Indulgence in pride and luxury bred a haughty spirit in the bishops, and they ruled as princes of the earth over vast domains, and imitated the emperor in persecuting with cruel vigor all who differed from them in matters of faith. Intrigue, deceit and murder were not slow in entering, boldly, as factors into the controversies of the Church. Bishops excommunicated each other with terrible anathemas, pretending to have the power and right of condemning fellow mortals to eternal torments, and conferring the rewards of Paradise upon their faithful adherents! The right of the popes of Rome to issue indulgences, however, became a much later dogma of the Church. But we cannot now further follow the course of degeneracy into which the Church, after her unholy union with the State, so rapidly plunged, and will turn our attention to the teachings of the Church of Rome upon the worship of the Holy Ghost.

Nowhere can we find a better field of observation of the unadulterated nature of these teachings than is presented in the countries of South America where the people have ever been distinguished for their unswerving loyalty to the Roman See, and where the successive "holy fathers" have for centuries educated their people, spiritually and secularly, according to their own will. When the Apostle Peter was asked by anxious inquirers after truth, during the Pentecostal feast at Jerusalem, "what shall we do," he said to them, "Repent every one of you and be baptized in the name Jesus Christ, unto the remission of your sins, and ye shall receive the gift of the Holy Ghost."

The popes of Rome, who call themselves Peter's successors, have taught their faithful followers a way of celebrating the Pentecostal season, "The Feast of the Holy Ghost," as they term it, that is a decided contrast to the di-

rections of Peter, both as to the preparation for and reception of God's promised gift of the Holy Spirit. This special festival is the most popular of all Romish gala days in that portion of the American continent where the Pope, as "His Holiness," reigns supreme head of the church!

The celebration of the fruition of the glorious promise of the Father and of the Divine Son in the manifestation of the Comforter—the Guide, who "takes of the things of God, and of Christ, and shews them unto us," is a most hilarious festival lasting more than a week. Reverence, virtue, mercy, truth, morality, temperance—graces whom a large class of Christians believe do ever wait on religion—are only conspicuous by reason of their absence from this "Festa." Some three or four of the churches in every city or town compete for the finest celebration. Each one sends out a band of collectors, who for several weeks prior to the grand event, canvass city, suburbs, and surrounding country. On the coast all the shipping in the bay is visited, with the cry, "Esmolas para Espirito Santo." The collectors are always attended by musicians, usually negroes; the musical instruments are bugles, violins, French horns, drums, fifes and clarionets. When the people become aware of their approach cries are heard in all directions, "Quick!" "The Holy Ghost is coming now!" "Don't you want to see Him?" A quartette of white men accompany each collectors band; two of them carrying crimson banners, on each of which is embroidered a dove in a triangle; another carries a stand on which is a silver bird; the fourth bears a capacious bag. Every house has an opportunity of contributing gifts which are of a most motley character. Nothing is refused—coppers, silver, gold, bank notes, ribbons, artificial flowers, fruit, poultry, pigeons, fighting cocks, cakes, confections and

"blessed pictures for barter." It is considered a "pious act of devotion" to touch the flag of the Holy Ghost; and a member of every household is allowed to carry one of the banners into his house where it is kissed; perspiring faces, from boudoir to kitchen, are buried in its folds, the idea also prevailing that it is a powerful charm; none like to refuse engaging in the religious exercise, even after it has become quite oleaginous with the devotions of black and white. At the opening of the Festa an "Emperor of the Holy Ghost," who is annually elected at the close of the feast of the preceeding year, presides over the amusements and the auctions which dispose of the gifts which continue to pour in all through the Pentecostal services. His "empire" is the space fenced in around the church. He sits enthroned on a stage erected against the building robed gorgeously. A frill of lace about his neck rests on an ermine tippet; coat, vest, small clothes, tied at his knees, white stockings, buckled shoes all in the style of an adult's dress of two centuries ago. He wears a sash of the "Order of Christ," and is crowned with a silver crown, gleaming with jewels, at the high altar while his chaplain performs mass. The board of managers and a number of ladies sit near him. As soon as mass is finished the band plays a lively air and the young emperor, of ten years, makes a sign to one of his secretaries with his gilt sceptre, who then hands him a paper of confectionery with which, childlike, he refreshes himself. The "Boy Bishops" of the Middle Ages are thus perpetuated to the present day where the church has full license from the holy father at Rome to continue the good "old methods" which Mgr. Satolli holds in such high appreciation in the education of the Pope's peculiar people. An apology is here tendered to all enlightened Christian readers for further pursuance of such Sabbath "assembling

together," and *solemn Pentecostal services*, these at least were the words used in a description of a celebration of the same event in a Cathedral in St. Louis, Mo., at the late Pentecostal season. Can it be that both styles of celebration are issued from pious Rome?

To continue with the devotional exercises of one of these Pentecostal Sundays in a large city of Brazil: After the morning mass is over, and the lively music is playing, the worshippers regale themselves with "Holy Ghost rucks" and cakes, all being thus designated and stamped with a dove, the whole scene becoming a veritable 'fair,' with a large "vanity" prefixed! The auctioneer, fantastically attired after the fashion of a circus clown, mounts his stand in the midst of boisterous mirth, shrieks of laughter rewarding the sallies of wit that accompany presentation of articles for sale, and the performance of comic dances, in dress to match, and music also. Sometimes he mounts high stilts and dances a polka to perfection. At the race course crowds are attending horse races and cock-fights for which special invitations have been issued. In the evening colored lights illuminate the grounds of the church, where all sorts of absurd sights are witnessed. One favorite spectacle is the representation in tar, tallow and oakum of negro heads stuck on poles fastened in holes in the pavement in front of the church, and set on fire—the hissing and sputtering, blistering, flames and smoke affording immense instruction to crowds of men and boys, white and black, who gather around these object lessons of the Church, evincing their appreciation of such Sunday lessons in shouts of laughter. These are called "festival" torches. In holy horror the first designation is omitted! Spectators from a land of Bible Christianity would imagine that they were looking backward on an old pet amusement of the Popish Church and that a

veritable *auto de fe* was in progress for the purging out of heretics!

Inside the churches ecclesiastical auctions are going on under a blaze of glory, while grand fireworks blaze throughout the city. Thus opened, the festival continues for eight or ten days.

From the personal notes of a most reliable traveller, Mr. Thomas Ewbanks, I subjoin specimen invitations appearing in the daily papers of Brazilian cities:

"Mr. Editor:—The auction of the Divine Holy Ghost in Santa Rita, to be continued to the third proximo, is very interesting. Permit me to invite through your columns all devotees of the miraculous Holy Ghost to attend, with their families, in order to increase the brilliancy of this Devotional exercise." And yet a member of this very church informed Mr. Ewbanks that although families were invited the place was wholly unfit for respectable females to appear in! "devotional exercises," forsooth! What heathenism was ever seen worse than such a travesty of an unspeakably sacred theme?

Another notice in the same paper contained the following: "The Brotherhood of the Divine Holy Ghost of San Goncalo will hold the feast of the Holy Ghost on the 31st inst., with all possible splendor. Devout persons are invited to attend to give greater pomp to this act of religion. On the first proximo the feast of the most Holy Sacrament, with a procession, a *Te Deum*, and sermon. On the second the feast of the patron saint San Goncalo; at 3 p. m. there will be brilliant horse racing, after which a *Te Deum* and magnificent fireworks."

One tradesman's advertisement must furnish the last sample: "Notice to the Illustrious Preparers of the Festival of the Holy Spirit. In Silversmith street, No. 78, may be found a beautiful assortment of Holy Ghosts, in gold, with glories, at 80 cents each; smaller sizes,

without glories, at 40 cents. Silver Holy Ghosts, with glories, at 6½ dollars per hundred; do, without glories, 3½ dollars. Holy Ghosts of tin, resembling silver, at 75 cents per hundred."

All through these festivals the Virgin Mary is paraded about the streets, a great tawdry doll in velvet, silk, lace and jewels, her title "Mother of God," being in constant repetition on unholy lips.

If here are not the "names full of blasphemy" of the Apostle John's vision, where are they to be found? O. that every Catholic in Rome's communion in this land of light and liberty would search the Scriptures for himself and herself, where they will find Christ's own words: "God is a spirit, and they that worship Him, must worship in spirit and in truth."

The Pope's Efforts to Convert English Protestants.

The Pope's letter to the English people to come into his fold reminds one of the old ditty, "Will you come into my Parlor? said the Spider to the Fly." Various comments, mostly of a humorous kind, have been made by the English press on the subject. The London *Times* in its issue of April 20, 1895, published, exclusively, the "authorized translation of the letter." Whereat all the other London dailies resolved to "boycott the Pope" by not publishing a word of it, and afforded full scope to their correspondents to criticize it at their pleasure. As might be expected, some caustic remarks have been made. We give the following on the authority of the London *Globe*:

"I hear from Rome that Pope Leo XIII. is devoting considerable time daily to the study of the literature bearing upon the question of Anglican orders. The works of the principle authors who have written in their defence are being carefully examined by the officials at the Holy Office with a view to

giving full consideration to the claims of the High Church party. The Pope is disposed to abolish the law of compulsory celibacy for the secular clergy, confining the obligation of celibacy to members of religious orders who take vows of poverty, chastity and obedience. It is not generally known that secular priests make no vows, though the law of the Roman Church forbids them to marry, and annuls their marriages if contracted in defiance of its precepts. This is a point of ecclesiastical discipline which applies only to the secular clergy of the Latin rite. It is well known that the Oriental clergy of the various Eastern rites who are in communion with Rome are allowed to marry provided they do so before reception of the order of priesthood. His Holiness, therefore, in order to facilitate the reunion of the Anglican Church with the Roman, is favorable to the extension of the same privilege to the secular clergy of the Latin rite. In point of fact, the Sovereign Pontiff is well aware that the law of compulsory celibacy has already become a dead letter among the parochial clergy throughout South America, from Mexico to Patagonia, and to a great extent also in Spain, Portugal and Italy, and the dependencies of those countries. The repeal of this piece of mediævalism would be, in accordance with the spirit and enlightenment of the age, and would tend to increase the efficiency of the parochial machinery among Roman Catholics, and doubtless would, as His Holiness surmises, largely augment the number of seceders to Rome from the ranks of the Ritualistic party. Cardinal Vaughan and the Anglo-Roman bishops generally are unfavorable to any change in the existing discipline; but Dr. Brownlow, bishop of Clifton, and Dr. Hedley, bishop of Newport and Menevia, are believed to entertain the same sentiments as the Pope on this question."

LIVES AND MIRACLES OF ROMAN CATHOLIC SAINTS.

TRANSLATED FROM THE ROMAN BREVIARY BY JAMES A. O'CONNOR.

CHAPTER VIII.

Ignatius Loyola, founder of the Jesuit Order, is the "saint" of the Breviary for July 31. He was born in the province of Biscay. In early life he sought fortune as a soldier. He was wounded in the battle of Pampeluna, and being unable to follow the wars longer he joined the church. He retired to Manresa, where he lived on bread and water, begging the bread and fasting every day except the Lord's day. He mastered his flesh by the use of a sharp chain and hair cloth, slept on the ground and lashed himself to blood shedding with iron scourges. Thus he dwelt for a year, feasted by God with such clear lights, that he was used afterwards to say that even if the Holy Bible had not existed he would have been ready to die for the faith only on the evidence of those things which the Lord had shown him at Manresa. While there, although the Breviary says he was wholly uneducated (*homo litterarum plane rudis*), he wrote a book on spiritual exercises. His ability to do so may be judged from the fact that the same Breviary says, a little further on, that, wishing to educate himself, he began at the rudiments with children (*subsidiū litterarū a Grammatica inter pueros exporsus*). Later he chose seven of his fellow-students at the university of Paris, and with them founded the Order of Jesuits at Montmartre, August 15, 1534. In an incredibly short time this organization spread over the whole world. The university of Paris, which was the mother of the first Jesuits, afterwards became the most deadly enemy of the order. Loyola did not fail to adopt the prevailing opposition to Luther and the Reformation, and the war which he thus proclaimed against paganism and heresy was waged with such success that it was the general belief, confirmed by the Pope, that even as God had in other times raised up holy men especially to meet the needs of their day, so He raised up against Luther and the heretics of that age, Ignatius and the society which he had founded. In the sixth lesson it is said that "he exercised a great power over devils" (*In dæmones mirum exercuit imperium*), and on the testimony of his friends we are assured that a divine light lit up his countenance. Strange to say the Breviary attributes to him no miracles, but his historians make up for it.

In the "Life of St. Ignatius" by Daniel Bartoli, one of the members of the Jesuit Order, the author tells among other prodigies operated in favor of the founder of the "Phalanx Jesu," that while recovering from the wound which led to his becoming a priest, he one night "prostrated himself before an image of the holy Virgin and consecrated himself to her and to her Divine Son. At that moment a violent shock was felt throughout the castle, and especially in the chamber of Ignatius, where the windows were broken and a rent was made in the wall, which bears to this day the visible marks of the shock." He adds: "Did the powers of darkness thus manifest their wrath? Forseeing from the present inclinations of Ignatius, what an enemy he would become to them in the future, did they wish to bury him amidst the ruins of the castle?" He continues that the

Virgin appeared to Ignatius at that moment bearing in her arms the Saviour whom she permitted him to contemplate "long enough to fill his heart with ineffable consolation." The visit had a great effect on Ignatius. "Little accustomed until then to watch over his senses, his imagination would frequently recall the remembrance of those objects which had formerly sullied his purity," but this apparition effaced them so that they never returned and "no sensual feeling, not even an involuntary one, was ever experienced by him from that period." While at Manresa he "fell into a wonderful ecstasy which kept him for eight whole days so completely absorbed in God that he had all the appearance of a dead man." The historian attributes to him the bringing back to life of a man who had hanged himself at Barcelona, and he predicted for a man who wished to join his Order that he would marry and that his son would become a member of the order, which of course came to pass. One of his companions, Hozes, died at Padua of fever. Ignatius was at Mont Cassino, where he learned of the dangerous illness of Hozes. "While recommending his soul to Divine goodness," says Bartoli, "he beheld the spirit of the venerable Hozes surrounded by a halo of glory and carried by angels into Paradise. This first vision was followed by another. A few days afterwards Ignatius was hearing mass, when at the words of the confiteor, *omnibus sanctis*, he saw the heavens opened and in the midst of the Blessed, his late companion, radiant with beauty and glory."

On one occasion while going from Sienna to Rome, he went to pray in a chapel, and while praying he "was in a manner raised out of himself. He then beheld the Eternal Father, who regarded him with an aspect of ineffable goodness, and then turned towards his Divine Son, laden with his cross; and to quote the exact words of Ignatius: 'He gave me to Christ as a portion, said He, to be henceforth entirely consecrated to His service.' Immediately the Son of God, appearing to accept him, looked at him with an expression of the most divine benignity, and Ignatius heard these words: *Ego vobis Romae propitius ero* (I will be favorable to you at Rome). Ignatius's secretary, John Polancus, is quoted by Bartoli as saying: "It is manifest to us that Ignatius had been informed by revelations from Jesus Christ himself of the name which his Order was to bear. For whatever warnings or reproaches he received in consequence of our pretended usurpation of this holy name he always remained firm in his resolution to preserve it, unmoved by any human option. It must also be observed that we do not entitle ourselves, company of Jesus, as having the presumption to think ourselves worthy of being truly His companions. We do so only in the military sense, in which a company takes the name of its "commander." After his death, which occurred at Rome July 31, 1556, a Roman woman who had touched an object that had belonged to him was relieved of a disease pronounced incurable. The author of "The Jesuits, their Foundation and History," says: "During this ceremony (placing his body in the vault), which took place in the presence of the General and of the principal fathers of the Order, bright stars were observed shining over the holy remains."

[TO BE CONTINUED.]

Summit Grove Camp Meeting.

The Summit Grove Camp Meeting of the Baltimore Conference of the Methodist Episcopal Church, the Mother Conference of Methodism in the United States, will be held this year from July 25 to August 7. The Editor of *THE CONVERTED CATHOLIC* has been invited to preach at this Camp Meeting, of which the Rev. L. A. Thirkeld is the Preacher in Charge. In his letter to us dated June 11, Dr. Thirkeld said :

MY DEAR BROTHER O'CONNOR : At a full meeting of the Committee of the Summit Grove Camp Meeting Association last evening we arranged to have you preach on Friday morning August 2, Saturday evening August 3, and Sabbath afternoon August 4. You can come from New York on the Pennsylvania Railroad by way of Harrisburg to the Camp ground, which is situated between Harrisburg and Baltimore."

Besides our Methodist brethren we hope other Christian friends from Baltimore and along the Cumberland Valley will attend this Camp Meeting. At least one of our discourses will relate to the aims and methods of the Roman Catholic Church in acquiring power and dominion in this country. The Baltimore Methodists have a wily agent of Rome in their city in the person of Cardinal Gibbons, who is now in Rome conferring with the Pope and his brother cardinals for the subjugation of the United States to the Papal yoke, and incidentally laying wires for his own elevation to the papacy when Leo shall have shuffled off this mortal coil.

The Christian Endeavor Convention.

Last year a Christian Endeavor Society was established in connection with Christ's Mission, and for the first time in the history of that great organization the converted Catholics will be represented at the convention to be held in Eoston

this month. The New York delegation, which will be one of the largest from any city, has requested the managers of the convention to have part of one session devoted to the subject of the evangelization of the Roman Catholics in the United States. We hope this request will be granted, as there is no subject of greater importance in our country to-day. Some of the officials connected with the Christian Endeavor Society may think that the heated atmosphere which has fanned the flame of "Patriotism versus Romanism" in various parts of the country, may affect the New York delegation that would like to speak on the subject. But New York is a cool, conservative city from which only words of Christian courtesy will go to Boston.

\$400 WANTED.

The appeal for \$500 for the current expenses of Christ's Mission, which had run behind the receipts to that amount, as noted in the June *CONVERTED CATHOLIC*, has brought the following sums:

\$50 from a lady in this city, Mrs. C ;

\$10 from a gentleman, Mr. H., also of this city ;

\$5 each from five good friends ;

And \$15 in small amounts.

Thus making \$100 received, leaving a balance of \$400 debt, which we hope the friends of the Mission will send us this month. Their co operation is needed to carry on and extend the work, and we sincerely trust it will not be withheld now. Let all help who can.

KIND WORDS

From the *Christian Herald*, Detroit, Mich., June 13, 1895.

The June issue of *THE CONVERTED CATHOLIC* is full of interest to those engaged in the work of Romish evangelization. Rev. James A. O'Connor, who conducts the magazine and an independent Gospel Mission, has just welcomed another converted priest—Father Ferrando. The magazine is published monthly at \$1.00 per year by James A. O'Connor, 142 West Twenty first street, New York. Single copies ten cents.